

1: Burrows--196  
173, 198

(1947-48)

Woleaians  
Ifalik

"One of the most prominent pieces of religious equipment of Ifalik today is obviously recent - a U.S. Navy boatswain's whistle (or, ashore in the United States, a policeman's whistle). Its shrill sound, with a rattle or trill in it because the flow of air is interrupted by a pellet, closely resembles the vocal sound supposed to be the call of a god. Without a whistle, this sound is produced by a prolonged falsetto cry, trilled with the tip of the tongue as in 'rolling an R.' Apparently this vocal symbol is ancient in the culture: in the myth about the lore of seamanship, when the god Seilangi appeared to LangorIk in the form of a bird, he uttered this cry. (Tom, in telling the story, gave a demonstration.) The close resemblance of this call to the sound of a boatswain's whistle made that artifact fit readily into the native culture, but with a meaning very different from what it carries when blown by a Navy boatswain or a traffic policeman. In Linton's terminology, this is a little case of diffusion accelerated by congruity, and accompanied by a change in role and meaning."

28: Spiro--132 [2]  
116, 582, 835, 198

(1947-48) 1949

Woleaians  
Ifalik

"In choosing a spouse, of course, one must not violate the incest taboos, (was) which includes marriage within the patrilineal lineage, as well as the matrilineal clan. The tabooed individuals are parents and siblings, real and classificatory, as well as clan members. His classificatory sisters would include his mother's brothers' daughters, his father's sisters' daughters, and his father's brother's daughters, as well as his mother's sisters' daughters. Incest, my informants insist, does not occur. They remembered one case of incest in the past, and the man was seized by the people, and thrown into the ocean to drown. The reasons for incest being 'very, very bad' are unknown. Should a man commit incest, 'all people and chief say, 'very bad man'', because 'all people afraid of it.'

The incest taboo extends to behavior that might be interpreted symbolically as incest. I had the habit of whistling a tune as I walked through the village, and at times noticed an implicit disapproval on the part of some people. One day I asked if the people did not whistle, and it was explained that whistling was taboo in the presence of women, because a man calls his lover at night by whistling for her. Thus whistling has a sexual connotation, and should a man whistle publically his sister might hear it, and might interpret it as a sexual advance. Furthermore, since the whistle has this sexual connotation, and since all sexual references are prohibited, whistling is tabooed in the presence of any women."

29: Spiro--199  
116, 159, 198, 158

(1947-48) 1950

Woleaians  
Ifalik

"November 28, 1947. As we were finishing dinner yesterday, we saw Tarev walking towards our tent. He had chewed off his rope (which the people knew), and had then come to us (which they did not know). He was quite meek, and when I asked him to return to his house with me, he readily agreed. He told me that Maroligar, Tom, and Mageleisei had tried to kill him the night before. I tried to persuade him that this was not true, but he would not be convinced.

As I passed his house later in the evening he was singing, talking, and shouting in a number of different tones. Again the men informed me that they did not know what he was saying, that it all was strange to them. "